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302 The Koryak women part the hair in the middle from the forehead down to the neck, and braid it behind in two braids, so that each braid begins quite close to the ear. The back of the head is thus left free for the ornamented leather strip, which extends nearly from one ear to the other. This [171] style of dressing the hair is found also among the women of the Eskimo, Chukchee, and the tundra Yukaghir. Even nowadays stone pendants are often attached to the ends of the braids.[1] At present the ends of the braids are usually tied with a thong or sinew-thread on which beads are strung. The braids tied in this way rest on the chest or back, oftener on the chest.

The men cut or shave the hair with a sharp knife in the middle of the head, forming a round tonsure like that of a Catholic priest, leaving all around a thick ring of short hair; so that the forehead is free, and the hair is removed from the nape of the neck and the region about and under the ears. The ring of hair is often supported by a small thong. The Koryak tie their hair with this thong when fighting, running races, tending the flock, or working.

304 Tattooing for the sake of ornament has nearly gone out of use. I have spoken before of tattooing as a protective device.[2] Ornamental tattooing is practised by women only, but I have seen very few tattooed women; all were married. Two of them were childless, so that the tattooing may have been done as a cure for barrenness. That in former times tattooing among women was widespread, may be concluded from several myths. Thus it is related[3] how River-Man, on turning into a woman, had his face tattooed to please Illa'. Neither Steller nor Krasheninnikoff mentions that the Kamchadal practised tattooing; both state[4] that the Kamchadal painted their faces red and white. Ornamental tattooing is called by the Koryak lō-kele; i. e., "painting of the face." Perhaps this appellation applies as well to painting the face with colors, a custom no longer met with. Allusions to this custom are found in mythology: for instance, it is told that Big-Raven's elder son painted [171] his own belly.[5] Judging from Nordquist's and Bŏgoras's descriptions, Chukchee tattooing is more complex than that of the Koryak. The tattooing of Koryak women, which I had occasion to see, consisted of two or three horizontal lines over the nose, or of two or three equidistant curves on the chin and cheeks. The Koryak, and the other tribes of eastern Siberia that practise tattooing, do not apply the designs by pricking, but by passing under the skin a needle and thread which is coated with coal mixed with grease. Hence the Gishiga Russians call the Koryak tattooing "face-embroidery." I learned from one Koryak that in olden times the method of pricking and rubbing greasy black paint into the holes was also practised.

●293 Snow-Goggles Snow-Shoes, Staffs, and Ice-Creepers. — Like all other Arctic tribes, the Koryak use snow-goggles to protect the eyes from the

[1] See Fig. 138, p. 610. [2] See Part I, p. 46. [3] Ibid., p. 304.
[4] Steller, p. 300; Krasheninnikoff, II, p. 68. [5] See Part I, pp. 166, 177.

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dazzling light reflected in spring by the snow-fields. The snow-goggles are made of birch-bark or of wood, with a slit for the eyes.[1] In spring, protection of the eyes is of particular importance to herdsmen, who are constantly in the open air, and to drivers, who undertake to carry merchandise on dog-sledges.

Snow-shoes are of two kinds. One kind are short, and are called "crow-feet" (vɛ|vi-yɛgɪt).[2] They consist of a willow frame plaited with a thong. Herdsmen and hunters wear these snow-shoes for walking over uneven ground and hard snow. The other kind are long, and are called tɪ-yɛgɪt.[3] They are made of a thinly planed aspen board, with pointed ends and tip turned upwards, and are lined underneath with the skin from reindeer-legs, the hair running backward. These snow-shoes are suitable for level regions, and give a good support on soft snow, thanks to their light weight and large surface When "crow-feet" snow-shoes are used, the feet are frequently lifted as in walking, while on long snow-shoes gliding alone is resorted to. The Eskimo who, when hunting seal in winter, have to cross rough and hummocky ice, employ snow-shoes similar to the Koryak "crow-feet;"[4] while the long snow-shoes are used more by hunters like the Tungus or Yukaghir, who hunt wild animals in the forests or river-valleys covered with deep and soft snow.

The Koryak, as a rule, do not make the long snow-shoes themselves, but purchase them from the Tungus. The flesh side of the skin is fastened with fish-glue under the wooden snow-shoes. The edges of the skin are turned over to the upper side.

For smooth and slippery ice, the Koryak tie iron creepers under the soles of their shoes (Fig. 130). In ancient times ice-creepers were made of hard wood or bone.

Fig. 130 (⅓). Ice-Creeper. Length, 11 cm.

I rarely saw snow-staffs like those of the Chukchee and Eskimo, with attached ring. The Koryak use more often ordinary willow rods, such as are employed in their walks from village to village, from camp to camp, or in foot-races (see Plate XXXVIII, Fig. 1).

YOKES AND CARRYING-STRAPS. — For carrying loads when going afoot, Koryak men use a wooden ɮ'tel. It is usually made of alder or of willow, and consists of a flat stick about 50 cm. long, planed, and somewhat bent so as to fit the chest (Fig. 131), with notches at both ends for attaching the

[1] See Bogoras, The Chukchee, Vol. VII of this series, Fig. 192, *a*, *b*, p. 260.
[2] Ibid., Fig. 193, *b*, p. 261.
[3] Ibid., Fig. 193, *a*, p. 261.
[4] See Nelson, pp. 212–214; Boas, Baffin-Land Eskimo, pp. 40, 41.

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BAGS FOR KEEPING CLOTHING. — The Koryak keep their reserve clothing in bags made of the skins of ringed-seals, of spotted seals, or of ribbon-seals. The skins are dressed on the flesh side, and the hair is left on. The bags are made with the hair side out, and, like those of the Eskimo, are of two shapes, — wide bags with a top opening, which is tied with thongs; and elongated bags, resembling a seal in shape, or made of an entire seal-skin, the flippers of which are sewed up. The openings of bags of this kind are slit across the chest and laced up.[1] The Maritime Koryak keep articles not in use, and spare clothing, in such bags, in the houses or in storehouses. In the houses these bags, with their contents, serve as pillows. In winter, bags containing summer clothing are kept in the storehouses; and in summer the winter clothing is kept in the same way. Funeral clothing not fully finished is also kept in storehouses.

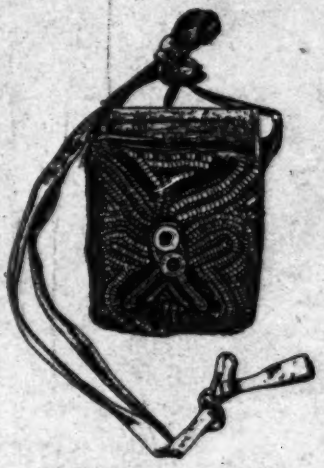

Fig. 131 (1/3). Embroidered Pouch.

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BELTS. — Women very rarely wear a belt. Embroidered carrying-straps[2] belong to the funeral clothing of women. The belt, however, forms part of the funeral dress of men.[3] This points to the fact that the belt has been used by male Koryak for a long time. The Koryak gird up their house-coats and their short travelling-coats with their belts. The long fur travelling-coats, or the overcoats of leather or imported cloth, are worn without belts (see Plate XXXII, Fig. 1). [293] The belt consists of a dressed strap of thong-seal skin, two or three fingers wide, with a large iron buckle.[4] In ancient times, buckles were made of ivory, and these may be seen even now. On the belt hangs a small belt-knife in a sheath, a case embroidered with glass beads containing a birch-bark tobacco-box, and often iron tweezers for pulling out hair (Fig. 133). These tweezers seem to me to have been adopted from the Tungus. Among the Maritime Koryak, belts are frequently embroidered with glass beads (see Fig. 202). [302]

[1] See illustrations in Bogoras, The Chukchee, Vol. VII of this series, p. 198; and Nelson, p. 44.
[2] See Part I, Fig. 54, p. 109. [3] Ibid., Fig. 46, p. 106. [4] See Fig. 205.